AN

ANSWER

To a printed Paper

ENTITULED

ARTICLES

EXHIBITED IN

PARLIAMENT;

Againſt

Mr. JOHN SQVIER, *Vicar* of Saint *Leonard Shoreditch*.
Auguſt 7. 1641.

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2 Sam. 16. 11, & 12.

Let him curſe, it may be the Lord will looke upon my affliction, and requite me good for his Curſing this Day.

Printed in the yeare, 1641.

ANSWER

TO THE

ARTICLES

OF

IMPEACHMENT.

The Apologie.

THE ſaid John Squier ſaith, that ſince Hee doth humbly ſubmit himſelf to the *Cenſure* of the *high Court of Parliament, hee ſuppoſeth that this is enough for Him, becomming the Obedience of an Engliſh-man, and the patience of a Chriſtian man. And Hee doth beleeve, that God and good men will accept it. But ſince ignorant Pamphletters, who know nothing, but beleeve any thing, which they would publiſh, to brand Him, who already lyeth under a publique diſgrace, have printed this Paper; He thinketh that a Neceſſity is laid upon him, to vindicate his innocency againſt this ſcandalous and ſlanderous Paper. 1. He doth call God a witneſſe, to this his Apologie; that there ſhall not fall one falſhood from his pen; for he loveth Truth and his Conſcience, better then his Reputation. Of which, if others had done either, for themſelves: this untrue, & uncharitable* Relation, *durſt never have looked upon the light. But this is the Methode of malice againſt that calling, thoſe who are faulty, to report them faultier, : and thoſe that are faultleſſe, to report them faulty: thereby to make all odious, as I ſhall make it more then manifeſt by this particular.*

Article 1.

THat this *Squier* did arrogantly introduce many Popiſh *Ceremonies* into their Pariſh *Church*, Tyrannically inſulting over the conſciences, and liberties of the *Pariſhioners*, commanding them to ſubſcribe thereunto without any interdiction.

Anſwer.

To the firſt he anſwereth, *that he did never uſe any Popiſh Ceremonies, much leſſe introduce, or impoſe the uſe of them upon his Pariſhioners, by commanding them to ſubſcribe.* He doth deny this, by two undeniable witneſſes. 1. *By the teſtimoniall of the moſt & beſt of his Pariſh hereto annexed. Then by the teſtimony of his adverſaries themſelves; for hee doth intreat this Pamphletter, thoſe that informed him, & thoſe that do beleeve him; that they themſelves will come to Shoreditch church upon any ſunday, & be Eye-witneſſes; Whether he doth uſe any offenſive ceremonies not eſtabliſhed by Law: Or whither he doth omit any ceremonies now, which he hath uſed heretofore.*

Article 2.

That he affirmed publikely in the Pulpit, that the Papiſts were the beſt ſubjects in three regards. 1. *In regard of their liberality, who were alwayes ready to extend their charity, and did preſent themſelves with their purſes in their hands, alwayes before his Majeſty.* 2. *In regard of their loyalty, who did not onely ſeeme hoſpitable in their purſes, but were alwayes in their owne perſons ready to doe his Majeſty ſervice.* 3. *In regard of their patience, who (notwithſtanding the many affronts and perſecutions offered them by* Engliſhmen) *have patiently ſubmitted to their cruelty, & buried all in oblivion:* wherefore upon the conſideration of theſe three regards he was confident (as he related) that they were the Kings beſt ſubjects.

Th

Answer.

The 2. he did say, and more also: *viz. That the Papist were the Kings best subjects*: But, as they did boast of themselves, to leave out part of what was said, *you learned this of an evill Master.* Mat. 4.6. Psal. 91.11,12. *His case is, what Davids was; They lay to my charge, things that I knew not.* Psal. 35.11.

Article 3.

That He called all those Schismaticks, who would not bow at the name of Jesus; but being afterwards privately examined upon that point, he could not lawfully call those Schismaticks which did not, unlesse those Idolaters which did.

Answer.

He never was examined in private concerning that point: nor did he call them *Schismaticks*, who did not bow at the name of Jesus; for he keepeth a charitable correspondence with divers, who do not bow. It may be, he did call such Schismaticks who did not bow, who did call him and them Idolaters, who did bow at the name of Jesus, who is God, our Saviour, to be blessed for evermore.

Article 4.

That he writes himselfe commonly *Priest*, and approves of it to be an Honourable Name, and despiseth the nomination of *Minister*, or *Pastor*, &c. although we have had sufficient testimony, that this Name was abrogated after *Christs* comming, and more decent names given them in the holy Gospell.

Answer.

He doth acknowledge that he writeth himselfe *Priest*, & that he approveth of it to be an Honourable name, and to make it more Honourable; *he saith it is approved by the most honourable Court of Parliament, in the book of common Prayers, & in the book of Ordination.* But that (as you say) *he despiseth the Nomination of Minister & Pastor*, and that there is testimony that the Name of *Priest* is abrogated (but you shew not that testimony) He answeteth to the first no, to the second nothing.

Article 5.

That our King was like unto the wounded man that fell among theeves (the *Scots* by his imaginary ſuppoſition) robbing His *Majeſty* of his Caſtles, Holds, and withall the hearts of His ſubjects: & that the formall Confeſſors was like unto the *Levits*, that paſſed by; the *Proteſtant* like unto the *Prieſt*; but the *Papiſts* like unto the good *Samaritan*, who lifted up His Majeſty from thoſe wicked enemies to our Nation, and by their Hoſpitable benignity were very indulgent to His *Majeſty*.

Anſwer.

Concerning the application of that Parable of the *Samaritan*, he ſaith; for the words you have bin miſ-informed, and you do miſ-informe the world. But for the ſubſtance, that He delivered (as *he thinketh*) onely what he was warranted unto by His *Majeſties Proclamation*: and that ſince the time of *Pacification*, He never mentioned a ſyllable concerning that buſineſſe. Wherefore He hopeth, that He doth ſtand upright in the judgment of all charitable & knowing men: and of yours too; if you be ſuch a man; I adde, it was ſpoken not abſolutely, but by way of ſuppoſition; as it is teſtifyed by the voluntary ſubſcription of above forty of my conſtant *Hearers*: who gave that teſtimony without my knowledge.

Article 6.

That it was a ſinne of Damnation for any man to heare voluntarily any other Miniſter than his owne, onely three Cauſes excepted.

1. *Either going to the Chriſtning of a Child.*
2. *Or to an Offering.*
3. *Or unleſſe invited forth to Dinner.*

Although St. *Chryſoſtome*, St. *Auguſtine*, St. *Hierome*, and all the Fathers in next Antiquity to Apoſtolicall men, do with one aſſent affirme, *that the Church in the Goſpell is taken Catholikely, & is univerſall.*

Anſwer.

If this accuſation be true; He yeelds himſelf to be deli-

vered

vered into the Hands of This, and his other Accuſers, and punishment enough He expecteth, if they might have him in their power.

Article 7.

That any man which paſſed Excommunication from the Prieſt publikely in the *church*, unleſſe reconciled before His death, went directly to Hell in His judgment, although we have ſufficient prohibitions in the Goſpell that no man (*much leſſe a Miniſter*) ſhould judge any man before the time.

Anſwer.

His words were theſe, I uſe not to paſſe my judgment of Damnation upon any. But for my ſelf I ſay, I would not for the price of my ſoule, dye under an Excommunication, paſſed againſt me, *clave non errante.*

Article 8.

That it was lawfull for any man to play and take any recreation on the *Sabbath* Day, if ſo be it were not ſervice time.

Anſwer.

He ſaith he doth conceive it a greater fault to tell an *untruth*, than to approve of lawfull Recreation on the *Sabbath*, out of Service time. What, His practiſe hath bin concerning the Lords Day, theſe 30. yeares almoſt: His Pariſh doth teſtifie by their Teſtimoniall here annexed. But you have boldly printed a groſſe *untruth*; for Hee was never queſtioned in the *Parliament* concerning this Article.

Article 9.

That He did alter the antient ſtructure of the ſaid Pariſh *church*, and withall did inſolently induce many Pictures therein, againſt the will, intent, and ſubſcription of any of the people, and ſuch Images, as He pleaſed without prohibition.

Anſwer.

All the clauſes of this Article, and more, are *untruths*. He did never alter the ſtructure of the *church*. He did never induce Pictures or Images. He did never any thing in the *church*, againſt the will, intent, or ſubſcriptions of his Pariſhioners. Moreover, he was never queſtioned in the Parliament for this Article.

That

Article 10.

That He allowed the Pictures of the *Virgin Mary*, of *Christ*, and his 12. Apostles at his last Supper in Glasse, & the Parishioners desired rather that in their stead a Crucifixe might be erected, but he would not condiscend thereunto.

Answer.

The Picture of the *Virgin Mary* is not in his *church*, the Picture of *Christ* & his 12. *Apostles are there*: and if any of his Parishioners desired rather that in their stead a Crucifixe might be erected, but He would not condiscend thereunto; because the Crucifixe had bin adored in the time of Popery: what offence was committed by Him?

Article 11.

That He was perswaded those had not safe consciences, who would not bow with all humility, & great reverence to the Communion table, both at their entrance into the *church*, and at their departure thereout.

Answer.

He never did bow himselfe; nor did He perswade any other to bow to the Communion table: neither was Hee questioned by the Parliament for this Article.

Article 12.

That He would not administer the Holy Sacrament to those which would not come up unto the Rayles, and bow thereunto with humble adoration; whereupon most of the Parishioners for conscience sake have (not presuming to submit to this Ceremony) omitted the receiving of the said Sacrament.

Answer.

He did never refuse to administer the Holy Sacrament to any who would not come up to the Rayles: nor did any ever refuse to come up to the Rayles. *Neither was he ever questioned by the Parliament for this* Article.

Article 13.

That He did oftentimes exasperate, and foment strife & enmity betwixt *Neighbor & Neighbor*; and those who would not subscribe to his Ceremoniall Innovations, Hee was their perfect Enemie, untill many of them have bin

compelled to leave that Pariſh, to the great detriment of their Trade. *Anſwer.*

He did never foment ſtrife (but compoſe it) betwixt *Neighbor & Neighbor* : nor did he uſe or perſwade Ceremoniall Innovation : Nor did he compell any to leave the Pariſh, but uſed ſuch as were obſtinate againſt the Ceremonies eſtabliſhed by Law, with all Lenity (as his *Neighbors* ſhall teſtifie.) *Neither was he ever queſtioned by the Parliament for this* Article.

Artic. 14.

That He affirmed publikely in his Pulpit, that it was a damnable ſin for any man to deprave or ſpeake againſt any of thoſe *Canons* which were publiſhed by ſuperiour authority. *Anſwer.*

He did never ſpeake any thing in his Pulpit concerning the Canons. Nor was he queſtioned by the Parliament concerning this Article.

Article. 15.

That if the King ſhould demand either the Lands, Houſes, Poſſeſſions, and whole Eſtate; Nay, the very life it ſelf of any ſubject, without any offence by him committed, unleſſe he did voluntarily attribute, & ſurrender it unto him, that he committed a moſt abominable ſinne of damnation. *Anſwer.*

This is an abominable *untruth*, He did never ſay it. He did never think it. Neither is this Article in the Petition to the Parliament againſt him.

Article 16.

That he hath brought many of his Pariſhioners into the Court, and therby great troubles have bin incident to many , and to ſome Excommunication, onely becauſe they would not ſubſcribe to theſe Ceremonies, and withall, that he hath cauſed great ſedition, and diſcord in the ſaid Pariſh. *Anſwer.*

He never brought any of his Pariſhioners into the Court, but inforced thereunto by their own obſtinacy, and by the

Oath of the *Church-wardens*; Nay, he hath kept many of those obstinate persons out of the Court for a long time & helped them) yea some of these very persons that now pursue him in the Parliament) out of the Court. Nor did he cause discord in His Parish, but compose it: as the most & best of His parish are ready to testifie. Neither was he ever questioned by the *Parliament* for this Article.

Article 17.

That in all these Popish Observations, and Ecclesiasticall Ceremonies, he hath bin no lesse offensive then *Canterbury* himself, in some respect, a man prompted for exalting that Roman Religion. And to incurre the favour of many Bishops, He hath bin extreame diligent to execute all their Canons, and Ceremonies, to the full extent.

Answer.

He never had Relation to, nor favour from any Bishop. Nor did He ever any thing to incurre their favour; but out of His Canonicall obedience. Neither was He ever questioned by the *Parliament* for this Article. And finally He saith Anathema to His soule, if He be prompt to exalt the Roman Religion.

Finally to cleare all scruples; if it shall please this Reverend *Pamphletter*, or any of His Confidents to travell into *Shoreditch*, beginning at which end of the Parish he will. Let Him inquire of every *House-keeper*, from House to House, what Testimony they will give to this Relation, and what thanks they will con Him for His labour.

But for the Reader! To save Him this paines; Hee need not go to the Parishioners, the Parishioners doe come to Him, in this testimony, which I have annexed, & they subscribed. Besides, for His further and full satisfaction, as occasion shall offer them to His acquaintance, he may inquire of any of these Subscribers, the truth of these imputations. And accordingly let Iohn Squier, Vicar of *Shoreditch*, stand or fall, in the charitable and understanding judgment of the Christian Reader.

Now!

NOW! *O that my head were waters, & mine eyes a fountain of teares to weep* —— *not for my ſelf! I bleſſe my God theſe groundleſſe Calumnies cannot clime ſo high as mine heart, like the prompter of them, they bruiſe but my heele* —— *and there I leave them. But for mine uncharitable & unplacable Calumniators, that any Chriſtians ſhould be ſo tranſported, either with affected ignorance, or blinded zeale, or Avarice, or malice, or (which God forbid) with invidence and hatred of the truth; to vent ſuch ſhamefull & ſhameleſſe Untruths. For them, O that I could weepe ſufficiently!*

Notwithſtanding, to ſhew that I am a true conformable Miniſter of the Church of England, *I conclude with a part of our* Common Prayer, *& with that part which is moſt commonly cavellid at, the Letany.*

That it may pleaſe thee to forgive our Enemies, Perſecutors, and ſlanderers: and to turne their hearts.

Wee beſeech thee to heare Us *good Lord.*

Matth. 5. 11.

These are to testifie, that Master *Squier* of the Parish of *Shoreditch*, hath about Thirty yeares bin very painfull in discharging his Cure, by his constant preaching twice every Sunday; As also in His Catechizing of the Youths of the Parish, and in His Sermons continually beating down Popery: And in His Catechizing, instructing the Youths with Arguments against the Papists. As also, hath in the greate sicknesses not forsaken his Flock. But hath procured the charity of many, for the relieve of the poore in that time of Extremity, and hath lived blameleisse, and done much good in His Parish.

Alexander St. John,
Richard Gips,
William Cholmeley,
Edmond Muschamp,
William Bolton,
Richard Gips,
Jasper Cholmeley,
Thomas Mainwairing,
William Burton,
Samuell Spriggs,
Hugh Edmondes,
William Permer,
Richard Wichaels,
Thomas Preswicke,
Richard Allen,
Thomas Pont,
John Joanes,
James Cresson,
Francis Hutchison,

Andrew Fresell,
William Ellwortzie,
Richard Marrington,
John Perriman,
John Benbrick,
William Curtis,
John Hunt,
John Adams.
Daniel Carpenter,
Henry Empson,
Thomas Wright,
T. Crowder & John Hill, Churchwardens.
George Argent,
Richard Robinson,
William Burbage,
John Bride,
Richard Sanderson,
William Badger,

Robert

Robert Brazawit,
Robert Moore,
Thomas Chip,
Thomas Snow,
Rowland Dod,
John Taylor,
John Preſton,
John Bird,
Samuell Catarill,
Robert Cocke,
John Noble.
William Mouſe,
William Tiſon,
William Bearſtow,
Edward Pares,
Nath. Fox,
John Vicaris,
Robert Borne,
Edward Eales,
Anthony Watſon,
John Horner,
Godfery Fox,
Robert Aſplin,
Thomas Skingle,
Thomas Hinton,
Edward Pit,
William Morris,
John Riley,
Robert Foſter,
Richard Blagrave,
Alexander Lillington.
John Hodges,
Thomas paddon,
Thomas Williams,
Edward Only,
William Smith,
George Cotterill,

Henry Joanes,
Joh. Rolfe,
Henry Spenſer,
Thomas Robinſon,
John Staines,
Ralph Aſhby,
Henry Cock,
John Hall,
William Rawlings
Kichard Hill,
John Harding,
William Parkor,
Henry Eaton,
William Tiſon,
William Sowgate,
James Ekerſley,
Chriſtopher Ioyles,
Salathaell Purſer
Will am Porter,
Edward Aires,
John Coleman,
Rowland Davis,
Edward Travers,
Mark Croxon,
Iohn Porter,
Daniel Waltham,
George Iohnſon,
Thomas Higby,
Thomas Prat,
Giles Hill,
Barnet Heyward,
Iames Brathwst.
Henry Waybut,
William Hurles,
Steven Leonard,
Nicholas VVakefield,
Iohn VVix,

Thomas Love,
Richard Handsmore
Iohn Bradley,
Iohn Holding,
Edmond Harding,
Edmond Cage
Thomas Green,
Iohn Hind,
Peter Woodhouse,
Water Loe, I. Savill,
William Cock,
Edward Dunckle,
Iohn Nicks,
Richard Crowder,
William Lanslet,
William Blakeley,
Riehard Harington,
Ioh. Gothridge,
Edward Edgerton,
Joh. Bidle,
Thomas Miles,
Francis Chandler,
Iohn Warner,
Henry Pilthford.
William Addison,
Edw. Iackson,
Ioseph Atkinson,
Robert Tise,
Griffith Joanes,
John Bould,
Matthew Morris,
Thomas Simpson,
William Mountfort
Henry Robert,
John Smith, I. Smith
Isaac Smith,
Peter Atkinson,
John Willson,

Will. English,
George Smith,
Edward Ewen,
William Ward,
John Badger,
Hen. Smithson,
John Turner,
Rick. Holden,
William Banister
Will: Lancaster,
Hen. Starmore,
William Dawly,
Rich. Mason,
Thomas Lamb.
Thomas Coles,
T. Braklebancke
Joh. Okeman,
Joh. Herbert.
Joh. Barber,
Edmon. Bearstow
Joh. Martin,
Roland Dodd.
Robert Lee,
George Aperley,
Thomas Bullock,
Roger Woodard,
Mark Blower,
Philip Boyes,
Andrew Tedham
John Bullock.
Rob. quinne,
William King,
W. Cunningham,
George Lawson,
William White,
Rob. Johnson,
W Hawkins,
Walter Ekin,

Rich. Thomas,
Geo: Fremlen
Isaac Herbert,
Tho. Morris,
Paul Hudson,
Francis Hall,
Rob. Nash,
William Wyat
Isaac Summers,
Alr. Summers,
Will: Smalebroke
James Mennex,
Iohn Exon,
William Pigitt,
Abra. qui
Thomas Iackson,
Edw. Dearing,
Robert Wright,
Anthony Bowyer
Anthony Brown,
John Williams
Umphry Rowse,
George Adenly,
Rich. Young,
Roger Coates,
George Franck.
Rob. Batisford,
Thomas Cotterel,
Rob. Cheesman,
William Waters,
Edw. Joanes,
Samuel Hony,
Fran. Bourne,
Iohn Wellman,
John Castle:
Urias Lacy,
Ralfe Searle,
William Austin,

FINIS.

226 Parishoners
subscribed the
foregoing testimony
in vindication
of their
Year